



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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NEW-HAVEN, SATURDAY, JULY 10, 1824.

VOL. IX.

PALESTINE MISSION.

Extract of a letter from REV. ISAAC BIRD, missionary to Palestine, to REV. WALTER HARRIS, of Dunbarton, N. H.

SIDON, January 4, 1824.

Though it is not long since I wrote you, and though it is the evening of the Sabbath, I cannot but indulge in a little epistolary conversation with you. I suppose you are now just about chanting the hymn of separation from the communion of the body and blood of Him who redeemed you and your little flock; while my ears are obliged to ring with the praises of Mohammed. While I have been writing, the streets have been echoing with songs to his honour. But it is a comfort to let the imagination leap over a few scores of years to the period when "a new song" shall be put into the mouth of this wretched people, and he whose right it is shall reign. The same hand that cast this city from its proud height into the dust can stretch itself forth again, "and all this dust shall rise." This people were left by the God of Israel unsubdued that he might use them as an instrument to try his people. They were examples of excessive wickedness, and worshippers of a Goddess. But it seems some embraced the Gospel in the Apostles' days, for Paul was refreshed by his friends at this place when he was about taking his last leave of Palestine to go to his trial at Rome. Probably there is now no person here who knows by any experience of his own, whether there be any Holy Ghost, yet we are now in the splendid house of an Armenian Bishop who has dared to prefer the Bible above tradition so far as to take a wife. The whole country has rung with the news of his iniquity in doing so, but he shows them his authority from the Bible, and remains firm. He "courteously entreats" us and makes an effort to conform to the domestic habits of the English while we are here. We have no reason to suppose the man a real christian, but the event has done at least this good that he has been induced, and others also, to search their Bibles with new attention.

TYRE, Jan. 7.—On Monday evening, rather late, we arrived at this city. The lateness of the hour and the friends we have found here, prevented my writing on the evening of our arrival.—Yesterday also we were occupied in attending to company and in a walk to the ruins of an ancient church not far off. I must explain myself, for you will justly perhaps wonder how we should be thronged with friends paying their respects to us. The truth is, Mr. King had a letter of introduction

from the family where he spent a part of the summer on the mountains near Bairout, to a family of respectability here. We have been received with more cordiality than we could have dared to hope for. Yesterday and to day have been fast days as they are called, and the Greek Catholics here have all felt themselves entirely at leisure. We have talked a great deal about America, and about Syria, and some about religion, but more than all about the Arabic language which it is our grand object to get immediately. When teachers are scarce we make up the defect with conversation, asking a thousand questions, where the people are patient, about the meaning of words, and concerning proper modes of pronunciation and expression. It is a new thing to be admitted in this way into families. If this could be done, at convenient stages, between Bairout and Jerusalem, it would render our journeys backward and forward very pleasant and beneficial. At Saida, (as it is now called) we made no visits. The town may contain 2 or 3 or more thousand inhabitants, a majority of whom perhaps are nominal christians. The appearance of the place compared with American villages is mean. Tyre is much like Saida, in all these respects. The ruins here are more numerous and interesting, and the people seem to be, Mr. King says, a more noble race than almost any he has found. They are certainly above any that I have seen, if those we are with can be taken as a specimen. We have sold 5 or 6 Arabic Psalters to day and two or three copies of the book of Genesis. To-morrow we intend to go half or the whole of the way to the ancient Ptolemais (Acra.)

NAZARETH, Jan. 13.—We passed the Sabbath at Acra, without any very interesting occurrence, except that of selling a few New Testaments, one or two of which were secretly bought for Jews.—Yesterday, after a delightful ride of 7 hours we arrived at this place. To-day we have seen what the people call the dwelling of Mary, where the angel gave her his salutation, and where she spent twenty-two or twenty-three years of her life—the place which Joseph occupied for a workshop—the precipice where the people would have thrown Jesus down,—and a flat rock, where tradition also says that Jesus, both before and after his death, ate with his disciples. We hear what is told us respecting these facts, without much contradiction, but give them such credit as the circumstances allow. The shop of Joseph has a square pillow, of great size at its corner, which indicates that it must have been some temple, or other building of considerable magnificence: and the precipice from which they say our Saviour was actually

thrown, they place directly over the road instead of beneath it. Nazareth is situated on the side of a hill, and there appears no place very near, sufficiently precipitous to afford the hope of destroying a man's life by projecting him from it; but in coming this way from Jerusalem, the eye meets the vast plain of Esdrelon, east and west; and at the northern edge rises very abruptly a high range of mountainous country, called the mountain of Nazareth. This is the brow of the hill, or mountain most probably referred to by the sacred writer. In thrusting him out of the city, they probably followed him down the road towards Samaria and Jerusalem, to the brow of this mountain, where, without leading him at all aside from the common pathway, they could find places in abundance, sufficiently steep, and high and craggy, for their horrid purpose.

JERUSALEM, Jan. 21.—To-morrow an opportunity offers for sending letters to Bairout, and I must finish this, without being able to say more, than that this afternoon we arrived safe in this city, having experienced not the slightest molestation on the way from unprincipled men. We have been about 20 days in going what might be gone in 7 or 8. We have visited many houses, had many interesting religious conversations, distributed a few copies of the Scriptures, and obtained some valuable knowledge to direct us in our future operations. Respecting this city I must write you on some future occasion.

Yours with great affection.

I. BIRD.

FROM THE NEW-YORK RELIGIOUS CHRONICLE.

Mr. Editor,—The enclosed letter from the Rev. Messrs. Goodell and Bird, American Missionaries in Syria, who are supported by some few Christians in this city, is of sufficient interest and excellence to demand, in my opinion, its publication. I have made no curtailments or alterations, as I know of nothing in its contents that needs or admits such modifying, and I am sure that the Christian public will be better pleased and more profited by seeing the entire document in print.—I trust it will especially serve to increase the interest of the community in that very important and peculiar enterprise, the *Palestine Mission*, which sends the pure preaching of the gospel to the place whence it originated—to the mountains, and vales, and hamlets where it first sounded from the tongues of apostolic missionaries, and more signally from the lips of the Prince of preachers, and the Lord of Apostles, Jesus Christ himself.

Respectfully yours, &c.

SAM'L. H. COX.

BAIROUT, Jan. 1st, 1824.

REV. AND DEAR SIR,

Since the truly Christian and very affecting reception given us at New-York, we have hardly had a communication from our friends in that city. On this account, we know quite too indistinctly what our friends and patrons there expect of us, and what indeed are the real duties, arising from the new relation, which, it is said, we sustain to them. From time to time we forwarded some little account of our circumstances, our studies, and labours, while we were at Malta. These, we shall take it for granted, have been received; and we

shall now proceed to say something of the course in which Providence has led us, since we took leave of our friends in that island, and set our faces towards Jerusalem.

It was on the 24th of October, that we, after repeated mutual consultation and prayer, embarked for Bairout on the coast of Syria. We arrived in sight of Cyprus on the 6th of November; touched at Larnica on the 9th; made the acquaintance of the English Consul; distributed a few tracts in Italian and Greek; and made such inquiries, as we thought might be of use in directing missionary exertions. We left Cyprus on the evening of the 14th, and the next morning were animated with a view of the distant snowy heights of Lebanon. The sun rose sublimely, over a well formed peak directly behind our destined port. As we gazed on the brightening point of its ascension, and caught its first bursting rays, we thought of that vast region of darkness, on which it was then looking down, and felt how desirable, that the Sun of Righteousness should rise with equal splendour on these benighted nations. We landed at Bairout on the 17th of November, with the hope of being able to proceed directly to Jerusalem, but we found it was too late in the season to attempt it with our families. The English Consul did every thing in his power to render our situation comfortable; and through his assistance, we are now "in our own hired house, receiving all that come to us," making known as well as we are able, the glad news of salvation, "no man forbidding us." Thus the Lord, in his great goodness, and in answer, we trust, to the prayers of his people, has brought us in safety to this land of oppression and superstition, and given us therein a more quiet resting place, than we had ever expected. We have not indeed yet come to the land which was promised to the seed of Abraham; but we have come to the land, which, we are assured, is promised to Christ for our everlasting possession. We have taken up our winter quarters at the foot of "that goodly mountain, even Lebanon;" within a few hours ride of the hills, and vallies, where the patriarchs pitched their tents, and fed their flocks, and erected their altars to Jehovah; and within a day's journey of the very spot, where the prophet Jonah is said to have been "vomited upon the dry land."

The house which we occupy, is situated in the country, and stands on a delightful elevation.—From the terrace we can count no less than two hundred cottages, without the walls of the city, scattered here and there in the fields of mulberry trees. The whole population of Bairout and the vicinity amounts probably to about five thousand souls. And, when we look down upon the abodes of these immortal beings, that are sunk in ignorance and sin, and then cast our eyes upon the lofty heights of Lebanon, we cannot but exclaim, "How beautiful upon the mountains, would be the feet of them that preach the gospel of peace, and bring glad tidings of good things." But alas! of this country it must be said, "the prophets prophecy falsely, and the priests bear rule by their means, and the people love to have it so." Among the many, who call themselves Christians, it is to be feared, that not an individual can be found, who feels the power of religion in his heart, or who has the least idea of exhibiting the excellency of it in his life. The people of this coun-

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try are literally "a mixed multitude;" and, as to religion, the Rev. Mr. Jowett, (who is now with us, waiting for an opportunity for Malta) states, that they are divided and subdivided into more than twenty different sects, all mortally "hating one another." And, as to their character as individuals or communities, some of the prominent traits may be found in the following passages of Holy Writ: "Every one from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely." "Both prophet and priest are profane."—"Every one speaketh lies, and there is none valiant for the truth." Profaneness and lying appear to be characteristic of every man, woman, and child. Even those, who are in the highest repute for sanctity are yet so profane, as to shock the ears of common decency; and it is so uncommon to find a man of truth, that Mr. King has received in this region, the appellation of "the man that speaks the truth." "There," say they, as he walks the streets of Bairout, "comes the truth teller." This land is truly dark. The smoke, that ascended from the bottomless pit, has cast a horror of great darkness on all around. The Beast and false Prophet have united their baleful influence in robbing this part of creation of its chief glory. But we trust the time is near, when these enemies of the Church shall be judged. "The Lamb shall overcome them." The true light shall shine. The superstition of the Christian and the abomination of the Turk shall vanish. The old waste places shall be built again, and the desolation of many generations shall be repaired. "The glory of the Lamb shall be revealed, and all flesh shall see it together."

We ask your prayers, dear Sir, and the prayers of our Christian friends, that we may be such Missionaries, as we ought to be; and that our example and our instructions may be agreeable to the oracles of divine truth.

With Christian salutations, we subscribe ourselves your brethren in the bonds of Christian love.

W. GOODELL,
I. BIRD.

To Rev. Dr. Romeyn, or Rev. Mr. Cox.

P. S. January 14th. Mr. Bird left us on the 2d inst. to go with Mr. King to Jerusalem. He goes for the purpose of examining places and houses, with special reference to the residence of families, and to support Mr. Fisk at Jerusalem, while Mr. King visits Damascus. That the Almighty God would have you in his holy keeping, and bless your labours and build up the Churches,

Prays yours, &c.

W. GOODELL.

SANDWICH ISLANDS.

Extract of a letter from Mr. Richards, one of the Missionaries at Lahina, in the Sandwich Islands, to his sister in this vicinity, dated Lahina, Maui, Sept. 1, 1823.

DEAR SISTER—

By the unexpected delay of a boat which is going to Oahu, I have unexpectedly a few hours to improve in visiting my American friends. It is now noon. I have just returned from the concert for prayer. Mr. Bingham is with us, but ex-

pects to sail this evening. We shall have concert with the people this afternoon. There are three times as many people attend concert in Lahina as in my native town, and with a few exceptions, manifest more interest in them. We indeed have precious seasons.

My special object in this letter is to give you an account of our present situation. We have removed to our new dwellings on the beach. Mr. Stewart's house and mine are nearly the same size, 24 feet long, 14 wide, and built precisely like the one we lived in at Honoruru. They stand with their ends towards the sea, and at high water, about twenty-five feet from it. They have each three holes for windows, one opposite the door and one in each side. The store-house is covered with mud to defend it from fire, as the grass houses are exceedingly exposed. . . . The sea never ceases roaring at our doors, but nine months' habit has made the sound so familiar that it does not disturb us much. The wind, in the daytime, is always blowing from the sea, which makes our situation cool and pleasant. There is little verdure directly round our houses, as we live upon a sand bank; but a little distance back the ground is very fertile, although it is watered only by rivulets from the mountains. It has rained several times since I was in Lahina, but all the rain that has fallen in the whole three months, would not equal a large dew. It is nearly a mile to our land, and the road which leads to it, is some of the way not over two feet wide. There is no such thing as a fenced road in all the Sandwich Islands. The people are constantly seen travelling in large companies, but they are always following each other in single file, sometimes hundreds in a row. The king and a great number of the chiefs have been in Lahina for several months.

After concert.—The king, two of his wives, Taamuori and his wife, three of the wives of Tamahamahah, and several other high chiefs were present. The whole number who attended was about 200. They were called by blowing a shell which is found on the seashore, the sound of which resembles a trumpet. A boy goes through the village blowing this shell, and it answers the principal purpose of your belfrys, cupolas and bells.—When the people were assembled, we opened the meeting by singing the following hymn in the tune of JUBILEE:—

Pupuhi ku ka pu,
I kani maitai ai,
Ike na aina a pau,
No moku a po ai,
Ka maka-hiki Jubile,
Ke ora no ke pioni,

Blow the trumpet,
That it sound well,
That all lands may know,
All islands every where,
The year of Jubilee, [live.
The deliverance of the cap-

Hooike ku kakou
Ka hiki ana mai
O keia nea maitai
An puni o Jesu Knaist,
Ka maka-hiki, &c.

Make known ye
The arriving
Of this good dispensation,
The reign of Jesus Christ,
The year of, &c.

Hooraha aku hoi
Ka kanawai maaitai
Ka vanilla nei
Ke me e ike ai
Ka maka-hiki, &c.

Proclaim also
The good laws
And the gospel,
By which shall be known
The year of, &c.

Hoonea ku kakou
Ke ora nui nei
No Karaka a pau,
I ike no rakou,
Ka maka-hiki, &c.

Praise ye
The great Saviour
Of all mankind,
May they too
The year of, &c.

E noi no kakou
Ka Uhani maitai,
I iho mai Kela,
I hiki vavi mai
Ka maka-hiki Jubile,
Ka ora no ke pio nei.

Let us also ask
The good Spirit
That he would descend,
That soon may arrive
The year of Jubilee, [tive.
The deliverance of the cap-

Oct. 20. . . . Since my first date, we have passed considerable changes. Keopuolani, our good mother is dead. . . . According to the custom of the islands, the husband marries as soon as the remains of his wife are out of sight.—Hoa-pori had several females by his side within three days of his wife's death, but he told them that he could not marry immediately on account of great love for Keopuolani. Last Thursday I received a joint request from him and Kalakua that they might go to the house of prayer on the ensuing Sabbath, and there unite their hands. I told them it was well, for I knew of no reason why they might not be married, and I apprehended that they would be dissatisfied with further delay, having already waited thirty instead of three days. Mr. Stuart has been at Hanaruru about four weeks, but we have been expecting him for several days. As he did not arrive, I was obliged to conduct the whole service of the day. I preached my second sermon in the native language, without any interpreter, then made an address to the bride and bridegroom on the subject, then 'tied the knot,' and in the afternoon preached in English. This is the first marriage that has ever taken place on the island in a Christian form, except that of Hopoo, who was educated in America. We anticipate very much from it. The parties being of the highest rank, we hope their example will be followed, and it may thus prove a barrier to immorality which we did not expect to see erected for years. The liberty which the chiefs have had, to take as many wives or husbands as they pleased, and to dismiss them when they please, has been supposed to be one great obstacle in the way of our mission. The occurrences of this day, together with the general feelings exhibited among the chiefs and people, show that this obstacle may be soon overcome.

WILLIAM RICHARDS.
[Oracle.

CHARACTER OF THE SANDWICH ISLANDERS.

Extract of a letter from Mr. Richards to his brother in Hampshire County, dated Lahaina, Oct. 29, 1823.

The chiefs are all, without exception, very large. Tamaurii and Keo-pu-o-la-ni are much smaller than any other high chiefs on the islands. There are many who are larger than the King, and he weighs 266 pounds. the common people are very little larger than New Englanders. The reason of the difference between the chiefs and common people, is, that the former have enough to eat, while the latter go hungry. it is almost a universal fact that the common people are scantily supplied with food. I do not think they are so athletic as the Americans. From what I have seen I should think them by no means extraordinary for their bravery, though the common people have such confidence in their chiefs that when led on by them, they will fight desperately. They are naturally very credulous and unsuspecting. They believe every thing they hear, no matter how improbable it appears.

They are of a mild and peaceable disposition, have very few quarrels among themselves, and I do not think that they often deceive or cheat one another. Formerly they were extremely friendly and hospitable to foreigners; but they have been so exceedingly abused by traders that have come among them, that they have generally contracted a prejudice against them, and take almost every means they can devise to cheat and steal. There are some exceptions to this, for there are some who are publicly known to be the friends of foreigners. Many of them begin to make distinction in characters. I believe that a large proportion of the people are friendly to the missionaries, because they think they come to do them good, and not to cheat them. Among the twenty four highest chiefs on the island, there is not one who is not professedly a friend, and I should place confidence in the friendship of all but two, even in extremity. They generally are altogether void of gratitude for favours, and will be quite as likely to steal from a man who has just made them a present, as from any other person. There is no word in their language by which they can express any thing like gratitude. They all feel a reverence for respectable foreigners, and yet the former king had men appointed on purpose to steal from foreigners. The things stolen were committed to his care, a part of which he kept and a part he returned to the thief for his reward. The practice of employing thieves is still in vogue among some of the lower chiefs, but the king and principal chiefs all disapprove of it. It was always esteemed a crime to steal from the king, and has always been punished by death.

[Oracle.

FROM THE NEW-YORK OBSERVER.

HANNAH KILHAM.

We are indebted to the politeness of a highly respected friend in this city for several interesting documents relating to the efforts which have been recently made in England for the establishment of schools among the Jaloff tribe on the river Gambia, in West Africa, no account of which has ever been published in this country. It seems that as early as the year 1819, Hannah Kilham, of Sheffield, (England) a member of the Society of Friends, who had been for some years under an impression that it was her duty to employ her talents for the benefit of the African race, brought forward the subject in London; and a subscription was soon afterwards commenced, to defray the necessary expenses of educating some young Africans under her superintendence. Her views extended not merely to the personal instruction of individuals, but to the establishment of an institution for cultivating some of the unwritten languages of Africa; for reducing them to grammatical principles; composing elementary books; translating portions of the Scriptures, and diffusing them extensively through the medium of school-teaching, among the natives.

For these purposes, and with the concurrence of several friends, who agreed to act as a committee, Mrs. K. took under her care, early in 1820, two African youths, of promising character, as pupils; one, named Sandanee, from Goree; and the other Mahmadee, from the banks of the Gambia. Both were of the Jaloff tribe, and spoke the

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Jaloff language, in which Mrs. K. by continued application became so much of a proficient, as to be able to commence the preparation of elementary school books.

Towards the close of the year 1820, the committee sent out an agent to the river Gambia, to visit and open a friendly intercourse with the chiefs of the Jaloff nation, and to collect further information on the state of the country, the language of the natives, and their disposition to receive instruction. The agent returned to England in the summer of 1821, with a favourable report. He found that the native tribes in the vicinity of the Gambia were disposed to encourage the establishment of schools for the instruction of the children in reading, writing, and the useful arts; and that the slave trade, which was the impediment the most apprehended, was not now so prevalent in the vicinity of the river as to offer reason for delay. He found, however, that the selection of the Jaloff language had been unfortunate, as the Jaloffs are a domestic people, and little known beyond their own territories: while the Mandingoes not only inhabit a greater extent of country, but travelling much on account of trade, their language has, by this means, become more generally diffused than that of other tribes.

On the receipt of this intelligence, Hannah Kilham commenced the study of the Mandingo language, without neglecting, however, the Jaloff; and in the summer of the last year (1823) she had prosecuted the study of both languages nearly as far as it was possible to do it in England, and had succeeded in preparing for the press a set of elementary school-books, together with selections of Scripture in Jaloff. She then proposed to the committee to go out to Africa, with suitable English companions, and the two native youth, who had been diligently and successfully employed for three years in preparing for the office of teachers. The committee consented, and towards the close of the last year, this interesting little band embarked for Africa. Early in December, they arrived at Bathurst.* From a letter written by Hannah Kilham, soon after her arrival, it appears that she had determined to fix her station at Cape Mary, a high and healthy place at the mouth of the Gambia, about eight miles from Bathurst.—Her prospects of success were as flattering as she had anticipated. The natives were desirous of receiving instruction, and Sandanee and Mahmadee appeared to be in general request.

The expenses of the education of Sandanee and Mahmadee, and of the mission to Africa, are defrayed by Friends in England. In April of last year, more than \$3000 had been collected for this purpose, and efforts were making to raise a sum sufficient for the erection of a suitable building for a dwelling-house and school-room.

* Bathurst is a British settlement in West Africa, formed within a few years, on the island of St. Mary, at the mouth of the Gambia, between 13° and 14° N. lat. The object of the settlement is to introduce a regular trade into the Gambia, in lieu of the slave trade; and thus far it has been remarkably prosperous. In 1819, the settlement contained more than 1000 souls, besides the garrison; and the duties on wax ivory, gum, gold, and hides, exported to Great Britain during the same year, amounted to more than £11,000 sterling. In point of commercial importance, Bathurst bids fair to become the first British establishment in West Africa.—Morse's Gazetteer.

HOWRAH.

Extract of a letter from Mr. Statham, dated Howrah, Oct. 24, 1823.

We have experienced a terrible inundation at Howrah in consequence of the bunds, or embankments, of the large river, which runs about twenty miles to the west of us, giving way, so that the waters rushing into all the country, swept all before them. In my compound the waters rose three feet in six hours; we were obliged to get boats and flee for our lives. The roads were crowded with the poor natives, with their few moveables upon their heads, wading through the water breast high, and uttering the most pitiful cries. I think above five thousand passed my door in two days in this state. On speaking to them on the probable cause, some said, it was Krishna again assuming the shape of a fish, and with his tail lashing the waters; others said, the celebrated fakeer, who lives beneath a banian tree in our neighbourhood, had caused it, because he had been abused and injured by some coolies; but most of them said it was Fate. I endeavoured to convince them that none can perform such operations but God, and that a God far different from their gods; exhibiting the contrast as forcibly as I possible could. I was obliged to take a house, and to remove my family and goods by boats, about two miles up the river. In a few days the waters subsided, and owing to the exertions of the magistrates in cutting drains, &c. the country is now dry. I took a boat and went into the jungles, thinking some poor creatures might be left behind. It was so; for as we approached a thick clump of bamboos we heard a feeble voice calling for help. It was an old man, who, with his wife, were up to the chin in water, and as they could not swim, were afraid to stir from the top of their thatched roof; the house, like all others of the same materials (viz. mud) having fallen, we took them into the boat, and so exhausted were they that it was with difficulty they were restored to any thing like animation. We found a young man in the same manner upon his fallen roof; but no intreaties would induce him to get into the boat, as he said beneath all his property lay, consisting of two bottles or skins of oil, and a box with a few clothes, and he had rather lose his life than them. Opposite to my dwelling the Mussulmans have a small mosque, and about fifty of them surrounded it up to their waists in water, crying out incessantly for six hours, Allah, allah. How did this remind me of the words of Christ, "Use not vain repetitions, as the heathen do, who think they shall be heard for their much speaking." On their quitting their mosque, I sent a number of tracts to them; some received them, others seeming very angry that the waters had not subsided, rejected them. When the waters had retired, it was a mournful sight that presented itself. Hundreds of habitations swept away, and the country deserted. They are now returning, and have nearly rebuilt all. Calcutta being the other side of the Hooghly, escaped. My native schools are full, and the scriptures are now the only books read in them. Two native chapels are in progress, and this morning an old brahmin came to my house and begged I would give him one of our shasters, declaring that he was dissatisfied with his own. He appeared very sincere in his declaration. I gave him a Bengalee New

Testament and an English one, as he reads and speaks English fluently; and he has promised to come every day, as he lives but about half a mile from me. I called yesterday to see an old native sister, who is very ill, but who enjoys the greatest consolation from the gospel. She is a widow of about seventy years, and has ever since her conversion walked worthy of the vocation wherewith she was called. In conversing with her, she expressed a wish to depart and be with Christ, and this for reasons the most pleasing—that she might be delivered from sin and temptation, and (to use her own words) ever and ever thank him for saving such a sinner as she was. Her experience is of a nature to edify the most humble Christian, for she is the humblest of the humble. Oh that the Lord would send more labourers! If your dear brethren and sisters could but see what I see, I am convinced they would, if possible, send us help.

DIGAH.

Mr. Joshua Rowe, our Missionary at this station, has finished his course, and been called to enter into the joy of his Lord! Information of this painful event has reached us, from Mr. Statham, at Howrah, under date of October 24. It occurred on the 11th of that month, and is attributed to a cold caught in returning at night from the neighbouring village of Bankipore, where he had been to preach. No additional particulars from the spot have yet reached us.

By the death of Mr. Rowe, the Society has been deprived of an able and diligent coadjutor, who has been labouring for many years to promote the gospel in the East. His time of life was such as to afford a reasonable hope of prolonged activity; as he was only forty-two years of age, twenty of which has been passed in India. But *God seeth not as man seeth*; by such dispensations as these he teaches us the great lesson of submission to his righteous and sovereign will, and calls us, in an impressive voice, to fix our hopes and expectations on Himself alone!

Mr. Rowe was married, a second time, about six years since, to Mrs. Susanna White, who went out in the Missionary service from our Sister Society in the United States. She survives to mourn his loss, with three small children, besides three sons of Mr. Rowe's by his former marriage. Mrs. Rowe, as our readers are aware, has been eminently useful in the school department at Digah, and we trust will be disposed to remain at the station with a view of continuing her exertions in that much needed work. The friends of the Society will not, we are persuaded, withhold their sympathy from this family, thus unexpectedly deprived of their earthly head and protector!

We must be permitted to add, that events such as those it has become, in this number, our mournful duty to record, have a voice especially directed to those servants of God whom he has qualified for Missionary employments. Our Careys, our Wards, our Chamberlains, our Rowes, are receding, one after another, from the field of honourable labour. Who will succeed them? Where are the humble, patient, zealous, self-denying men, prompted by love to Christ, and compassion for the heathen, to reply, *Here are we, send us?* We are well aware, that it is not every Chris-

tian, nor every minister, who is fitted for this especial service; and those must peruse Missionary accounts with a very unobservant eye, who do not perceive that, in India especially, a Missionary requires endowments, intellectual as well as spiritual, which are not very generally bestowed. But He who has so evidently prompted his servants to begin the great work, will provide the suitable instruments for carrying it on; and we cannot, for a moment, doubt that such are, even now, here and there, among our churches, like the modest proto-monarch of Israel, *hid among the stuff*. 1 Sam. x. 22. Our ministers will perform a service acceptable to God and their brethren, by looking around them to discover individuals of this description, who may be encouraged at least to address themselves to the inquiry, whether, to them, the admonition may not be justly applied, *Arise, for this matter belongeth unto thee*. Ezra x. 4.

FROM BURDER'S LECTURES ON THE PLEASURES OF RELIGION.

THE SABBATH.

The Sabbath invites us to a pleasurable contemplation of those grand events which it is the design of the day to commemorate.

The reason assigned for the original institution of the Sabbath is in these words: 'In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.' Do you wonder that the Sabbath should have been appointed, in special commemoration of a work so stupendous and so glorious? Think of the *power* of him whose will to create effected the work of creation; who out of non-existing materials produced the globe which we inhabit, and the globes by which we are surrounded; who 'spoke and it was done, who commanded and it stood fast.' Think of the goodness of him 'whose tender mercies are over all his works;' and say, whether such transcendent and exuberant goodness in alliance with such power, demand not a frequent and a grateful commemoration? Say, whether a day, appropriated to this express purpose, should not be, on its every return, welcome and pleasurable? Should it not be our delight thus to acknowledge, that the world in which we dwell is *his* world, that we ourselves are not so much our own as *his*, and that the services which on this day he justly claims, it is our high delight to render? Should there not be ever springing up within us a feeling in full accordance with the emotions of him, who called upon all nature to become vocal in Jehovah's praise?—'Praise ye him, all his angels; praise ye him all his hosts. Praise ye him, sun and moon; praise him, all ye stars of light. Let them praise the name of the Lord; for he commanded, and they were created. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heavens!'

But there has been achieved a work of still greater magnitude and still greater glory, than even that which it was the original design of the Sabbath to keep in commemoration. 'Behold,' said Jehovah, 'I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice

in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy.' The renewal and recovery of a world of immaterial and immortal souls is a work still more glorious in its nature, and far more momentous and joyous and permanent, in its results, than the erection of the material universe. At the first creation of the fair and beauteous fabric of nature, 'the morning stars sang together, and all the sons of God shouted for joy.' With exulting and adoring delight, they beheld the heavens displaying the glory of their Lord, and the firmament showing forth the work of his hands. Ever since has it been their pleasurable employ to contemplate the works and ways of him, whose they are and whom they serve. With their intellectual energies, and their unbounded field of contemplation, and their nearness of access to the uncreated source of wisdom, how splendid and how bliss inspiring must have been, even at an early period of their existence, their attainments in knowledge: but 'now unto the principalities and powers in heavenly places is to be made known by the church the manifold wisdom of God.' Be astonished, O ye heavens; wonder, O earth; He who formed our world came and dwelt in it; he who created man, himself became man; he who breathed into man the breath of life, himself expired in the agonies of death; he who, when standing on the side of the tomb, said, with commanding and life-giving energy, to him who had been dead four days, 'Come forth!' was himself laid in the sepulchre. But in the sepulchre he could not be long detained. In full triumph over death, and him that had the power of death, he rose on the morning of the first day of the week, thus giving full evidence that his atoning sacrifice was accepted by God the Father, and that, by the blood of his cross, he had 'obtained eternal redemption for us.' Well might the first day of the week receive, from that most glorious of events, a new and appropriate designation; well might 'the Lord's day, be elevated to the distinction of the Christian Sabbath. 'This is the day which the Lord has hath made; we will rejoice and be glad therein.' This is the day which the primitive Christians, guided by apostolic example, and animated by every grateful and joyous impulse of the heart, consecrated to the honour of their risen and glorified Lord.—This is the day on which the Holy Spirit descended, with all his wonder-working powers, on the assembly of the worshipping and expecting disciples. This is the day on which his enlightening, convincing, and renovating influence has in every age been most abundantly enjoyed, when even two or three have agreed together to implore, in the name of the exalted Saviour, this heavenly gift. This is the day on which the work of the new creation has been carried on with the most rapid and most signal advancement. This is the day on which benignant angels who rejoice in the repentance of a sinner, have had more frequent and abundant occasions of delight and praise.—Then, Oh my Christian friends, let the Sabbath of the Lord,—let the day sacred to the honour of the Saviour—be ever to you a day of holy rejoicing. Let it be the utterance of your habitual feelings, when you 'call the Sabbath a delight.' Let your very first moments, on the morning of this holy day, be moments of pleasurable anticipa-

tion and grateful praise; so that with your inmost soul you may be prepared to sing,

'Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.'

FROM THE PORTLAND MIRROR.

THE EVENING LECTURE.

After a day's ride in a crowded coach, dissipation of thought ensued. The visible objects were past, but their images crowded upon me in such variety and confusion as rendered the hour of sleep and oblivion extremely desirable. The bustle of a busy town, which was great at the time of my entering it, had nearly subsided into stillness and quiet; but the inn was yet thronged, and unfavorable for repose. Unusually grateful at such an hour was the sound of a bell, announcing a meeting for worship, and inviting Christians, citizens and strangers to the house of prayer. I know not but the frequency of seasons of public devotion, in the Roman and Greek churches, may have been one principal means of rendering those devotions a mere useless form. It may be that the holy days of the Protestant Episcopal church are too numerous for the purpose of securing a spiritual service. But there is surely nothing wrong, in breaking in occasionally upon the six day's labor and care, with a social and public acknowledgment of God and eternity. The Sabbath is appropriated to religion by divine authority; and the same authority has sanctioned the use of other portions of time for the same purpose; thus convincing those of a mistake, who believe the command to labor six days is absolute, and prohibitory of seasons of devotion. It is worthy of notice, that the practice of occasional lectures and prayer meetings on week days is resumed at the very period, when revivals of religion have become frequent, and when the churches are awaking to benevolent enterprise. It is matter of record too, and of daily observation, that the practice is blessed to the conviction and salvation of sinners, and the edification of them that believe. And I cannot think it is the least benefit resulting from them, particularly in places of resort, that they afford the traveller an opportunity of refreshing himself at the wells of salvation; of meeting with his fellow citizens of the heavenly Jerusalem, and of uniting in prayer and praise with those whom he will soon see and know in the temple above.

I mingled with the crowd that directed their faces to the sanctuary. A large room was well filled. Many souls listened to instruction, and seemed to reverence their teacher, and the service of God. It was a desirable opportunity for usefulness. The preacher held a station unspeakably responsible. O, the eternal destinies of his hearers, I had almost said were in his hand. At least, faithful dealing might save a soul, perhaps many souls, from death; crying peace when there is none, might be two well regarded by the confiding hearer, and might help him to a lying refuge which nothing but his final summons would tear from him.

The preacher was a man of talents, ready in his expressions, and animated in his manner. He entered much into the feelings and circumstances of his flock. There had been recent deaths—he

sympathized with the connexions; he prayed earnestly for a sanctified benefit; he warned the living, and set before them their mortality in an impressive manner. Parents were present, and children; children who did not profess religion and parents who did not instruct their households, or surround with them the family altar. He addressed both classes on their neglect of duty, and portrayed its fatal consequences. He urged the importance of the holy scriptures, as the fountain of true wisdom, and the lamp to guide their feet in the way of peace. He had some powerful expressions concerning death, judgment, and the final retribution.

Anxiously, however, did I listen to hear something of Christ; of his atoning sacrifice, of his unsullied righteousness, of his prevailing intercession—but I listened in vain. Earnestly did I look for some disclosure of the moral turpitude of the human heart; some exhibition of the guilt and ruin of impenitent souls; some declaration of their need of repentance, of regeneration, of passing from death unto life. I did not ask for a system of divinity in one discourse. I hesitated to judge of a preacher from hearing one sermon only. But having come hungry, I wanted one morsel of the true bread. Seeing a large number of souls listening with deep attention, I wanted they too should hear something clearly of their *moral* condition, and of the way of reconciliation with God. I was authorized in these expectations. His subject was a general one, admitting a wide range, which he actually took. The leading topics were such, that a mind like Paul's could not avoid taking at least a glance of the moral ruin of man, and his redemption by the blood of the cross and the renewing of the Holy Ghost. Not to say, that a faithful servant of Christ cannot preach a single sermon, on any scriptural subject, and leave his hearers in doubt whether they are ruined sinners or not, and whether they are to be saved by law or by grace.

I judge not the preacher's heart. I am required to prove the doctrine he advances, by the divine word. I cannot say, that, he "shunned not to declare the whole counsel of God." His hearers might see their *Mortality*; it was only by distant inferences they could learn their *sinfulness*. They were directed to *moral duties*; not to a *life hid with Christ in God*. They were warned of a future judgment and eternal retribution; they might easily suppose that a little amendment of life would save them from ruin. In short the *peculiar character* of the Gospel of Christ was not exhibited; its *glory* was departed.—My hopes were blasted, and I retired, lamenting the situation of a people who attend regularly on preaching like this, and who probably believe it is the glorious gospel of the blessed God.

THE AGED IRISHWOMAN.

One of the Itinerant School-masters of the London Hibernian Society, entered into a village in a part of the County of M—, (where it was supposed an attempt to form a regular School with any prospect of permanency would be unsuccessful) offering to teach young and old "without money and without price." He devoted the day-time to the instruction of the children of the village, and taught the adults in the Irish Testament, when they had returned from their daily occupations. While in

the village, he was hospitably entertained at the different houses, in regular course; but, as many of the families had not a spare bed, he always slept at the house of one of the villagers, who kindly received him every night, after his return from teaching.

From his first entrance into the house of his kind host, his practice was to read to the family every night before and after supper, out of his Irish Testament; and, after thus spending some nights, perceiving that they attended with great earnestness, he proposed closing with prayer; which, meeting with hearty acceptance, he thenceforward continued the practice, praying in Irish, until his departure. In this family there was an old woman, reputed by the family to be one hundred and thirteen years old, who still possessed all her faculties. Her daily occupation, before the arrival of the teacher, and for some time after, was, what is generally called "counting her beads;" that is, repeating prayers, &c. dropping, at the end of each, a bead, to keep regular count; this is a common practice among the aged Roman Catholics, a performance which they attend to, sitting in the house, or walking abroad, in every circumstance, whether more retired, or in the midst of bustle and confusion, and it is called, "making their souls."

This poor old woman, in common with the rest of the family, seemed much delighted with the Testament, until perceiving that, in all the religious instruction she had heard from it, there was nothing of beads, holy water, the mass, the power of the priests, purgatory, &c. she became much alarmed, and indicated her suspicion that it could not be the word of God, or surely it would speak of matters so highly important. Her objections led to much discussion, and the teacher seldom left the house in the morning, without renewed altercation with the old lady. After some time, however, as she was not assisted in the warfare by the rest of the family, she gave up the contest, and listened in silence with the rest. Some time after this, her attention seemed to be particularly arrested; she heard manifestly with deep interest, and from the questions she put to the reader, her cordial acquiescence in his answers, and the observations she herself occasionally made, M— was led to believe, that He who bears the key of David, had opened her heart to attend to the things she heard from the scriptures, as He did the heart of Lydia. Thenceforward she embraced every opportunity for conversing with him on the subject of redemption, through the Saviour's blood, and the remission of sins, according to the riches of his grace: nor could she hold her peace when he was absent through the day: her readiness, nay, her watchful anxiety to call the attention of all who heard her to these subjects, manifested that she had found him of whom Moses and the Prophets wrote.

As attention to his adult scholars prevented the teacher's return to his lodgings some nights until a late hour, the infirmities of age sometimes obliged this poor woman to retire to rest before his return; but, after the period above-mentioned, she always desired the mistress of the family to awake her on the arrival of the reader, as she could not bear to lose seasons of instruction and prayer, which she esteemed so precious.

On the morning of the day, when M— last conversed with her, he perceived her whole mind engaged with the great subject of peace with God,

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through our Lord Jesus Christ, and, as he afterwards learned, it was her unceasing theme through the day. He was absent till a late hour at night. Our old disciple had, after giving her usual injunction to be awake on his return, retired to rest. Accordingly, after his arrival, when all things were settled preparatory to the usual religious exercise, the good woman of the house went to awake her,—but she had slept, not to awake until the heavens be no more.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 10, 1824.

The Treasurer of the American Bible Society acknowledges the receipt of \$3942 33 in the month of May. Issues from the Depository during the same period were, Bibles 1495; Testaments 1760: Total 3255.

The U. S. schooner Porpoise sailed on the 27th ult. from Hampton Roads for the Coast of Africa. The Rev. Mr. Gurley, agent of the American Colonization Society, embarked on board this vessel with the intention of visiting the Colony at Mesurado, and inspecting its condition. After a short residence, it is his intention to return to this country.

EMIGRATION TO HAYTI.

Considerable interest appears to have been taken in New-York in favour of the proposition of President Boyer. A Society has been formed for the express purpose of promoting the emigration of persons of colour to Hayti.

AMERICAN ASYLUM FOR THE DEAF AND DUMB.

From the eighth Annual Report of the Directors of the American Asylum at Hartford, it appears that there are sixty-two pupils in the institution. The receipts of the year were \$25,477, of which sum \$15,180 were the proceeds of sales of land in Alabama. The disbursements were \$23,808, of which sum \$10,178 were expended for the board and tuition of pupils.

MISSION TO BURMAH.

We learn from a General Circular addressed to the Baptist Associations throughout the United States, in which an account is given of their Missions, that a letter has been received from Mr. Judson, dated Rangoon, December 9th, 1823, in which he says, "It is with great satisfaction I am able to inform you, that, after two months of tedious expectation and suspense, I had the inexpressible happiness, the day before yesterday, of welcoming Mrs. Judson once more to the shores of Burmah, accompanied by Mr. and Mrs. Wade. She is in pretty good health, and in appearance seems actually to have retrograded ten years, and to be the very person that arrived here in 1813, except that the fluency with which she spoke the language, on landing, betrayed her Burman cast."

It is stated in the Circular, that Mr. Judson "having completed the translation of the whole of the New Testament, and of select portions of the Old, was about immediately to ascend the Irrawady, accompanied by Mrs. J. for Ava, where it is probable they will reside; leaving the infant church at Rangoon under the charge of brethren Hough and Wade. May the Lord conduct to perfection the work which, with such indications of mercy, He has begun."

REV. DANIEL CORRIE.

The Rev. DANIEL CORRIE, Senior Chaplain of the Bengal Establishment, has been appointed by Bishop Heber, Archdeacon of Calcutta. Mr. Corrie has been long distinguished for his zeal in the cause of Christ; and those who have read the life of Henry Martyn will remember the affection and respect which that lamented individual entertained for him. "The Lord Bishop of Calcutta," say the last advices from India, is "about to visit the Western Provinces, accompanied by the Archdeacon."

LETTER OF A HINDOO YOUTH.

It is probably a just supposition, that the missionaries who visit heathen lands, will, by the establishment of schools, by the translation, printing and distribution of books, as well as by religious instruction, prepare numbers of native youth for preachers and missionaries in their respective countries. The good work of extending the kingdom of Christ will thus be carried on with increased vigour, and the circuit of labour be continually extending. In our own country we have seen those who were born in the midst of pagan darkness, become intelligent and useful in the Church; witness Obookiah, David Brown, Thomas Hopoo and others. That the same effects will result from the same causes, in other lands, we need not doubt. The following letter was written by a Hindoo youth at Burdwan in India, who belongs to a school taught by missionaries in that place. The letter was addressed to two of his school fellows who had left Burdwan.

In consequence of not having received an answer to a letter which I wrote to you some time ago, I feel much concerned; and I would therefore remind you thereof; and, at the same time, inform you that I am well and happy. Moreover, I would inform you that I receive excellent spiritual knowledge and instructions; which I regard as my greatest blessing.

Behold, who can conceive to what dangers HE is exposed, who wanders in a foreign country, or who strays in the streets by night! Thus we sit in a most awful darkness; out of which, if not conducted by the REAL knowledge of God, how can we be delivered from the destruction to which sin leads? To accomplish this our deliverance, God has made known unto us the way of salvation: what, therefore, can be more conducive to our happiness: For this reason I desire to make it in some measure known to you. However, you yourselves know from the Holy Scripture, how God at sundry times and in divers manners made known His will in time past by the Prophets; and how He shewed, by means of types, in what manner the Saviour at His coming would accomplish the work of man's redemption: and when the Saviour actually came, then He made known the whole will and counsel of God, and became the Ante-type of all the types and figures.

Consider now, my Brethren, whether it is right to disregard THAT which has been given for our salvation. If we do disregard it, it will be to our eternal loss.

The great deceits, errors, perversions, and confusions, which are deemed Religion in our country, must particularly be examined.

It is true, all men think their own religion to be good; but yet all cannot be true. But, like the distance between the rising and the going down of the sun, such is the difference between the various opinions of men. Therefore, by your per-

mission I venture to write something on this subject.

You, I, and all agree, that God is true, and righteous, and pure, and holy, and merciful, and without envy or malice, &c. ; therefore, those who acted directly opposite to this—that is, who did deceive, told lies, went about without clothes, did steal and destroy the chastity of women, did kill, were malicious and envious, did drink the blood of their enemies, &c.—these can by no means be God. Therefore, if we regard our “Debtas” (Deities) as God, we dishonour the true God exceedingly ; that is, we call Him a thief, liar, fornicator, a covetous, angry, and cruel being, and a murderer, &c. May God keep us from such a fatal error ! God be blessed that He has revealed among us such a way (of salvation), that by it both His honour is promoted and our deliverance accomplished.

For, as I said before, through our Saviour Jesus Christ, God’s religion has been revealed ; because, if you compare His holy life with the works of the above-mentioned Debtas, the difference will be found as great as between light and darkness. The Lord Himself said, *Whoever seeth me seeth my Father*—that is, by His holy walk and divine instruction, the righteousness, love, and purity of God have been revealed in the clearest manner ; as you yourself know from the Holy Scriptures. For, in that He took upon Himself the weight of our sins, and did bear the punishment that we had deserved thereby, and gave His life as a price for the purchase of our salvation, His love appeared like the sun at noon-day.—Now, consider, my Brethren, if He has shewn such a love towards us while we were yet His enemies, how ought we to love Him in return ! If we do not love Him in return, certainly our hearts must be harder than stone !

I hope to be permitted to say a few words more. Remember, God, according to His great kindness, has made known to us His Gospel, and invites us to come to Him. *Now is the acceptable time* : shall we, therefore, harden our hearts against His grace, and disregard it ! This be far from us ! for if we do this, how great will our punishment be ! because *the servant who knoweth his master’s will, and doeth it not, will be beaten with many stripes*. Therefore come, my beloved Brethren, we will pray to our Heavenly Father, to send His Holy Spirit into our hearts, and to draw us to His beloved Son. Except He draw us, we cannot come to Him, as he Himself said, *No man can come to me except the Father draw him*—that is, no man can believe in Him.

Concerning His giving us strength to confess Him, you will say, “What you have said is, no doubt, good ; but if we do so, what will men say ? shall we not lose our caste ?” This you may say in truth ; but hear also what the Saviour said—*Whosoever shall confess me before men, him will I confess also before my Father who is in heaven ; but whosoever shall deny me before men, him will I also deny before my Father who is in Heaven*.—Therefore, pray consider which is best—to receive honour of men, or of God.

I know the anxiety which the prospect of losing caste occasions ; but can our caste save us ? No : on the contrary, it is rather an impediment to our salvation. Therefore, what loss is there in losing caste ? For, if we lose it for the Lord’s sake, we

shall be numbered among His children. Is it not therefore, by far a greater honour to be called the Sons of God, than to be numbered among the Brahmins ?

My beloved Brethren, the proof of this is contained in the Book of Revelation, chap. xxi. 7, 8. There the Lord has given the following promise—*He, that overcometh, shall inherit all things ; and I will be his God, and he shall be my son ; but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone*.—Therefore, my beloved Brethren, what is best ?—to become victorious and to inherit all things with the sons of God ; or, in order to save the caste, to be afraid to confess the Lord, and have our portion with the abominable idol-worshippers, in the lake which burneth with fire and brimstone ? Oh, this ought to be well considered ! For, see, now is the war-time : without fighting, no one will become a conqueror ; and, without suffering hardship, no war can be carried on.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us ! According to my little knowledge, I can tell you, that the farther we advance in the knowledge of our Saviour’s GLORY and LOVE, the easier all these things will become to us : for it is an easy thing to lose one pice, in order to get lacks of rupees !

Oh, my beloved Brethren ! I confidently hope that you will read and consider what I have written to you, without prejudice ; and rejoice me by communicating to me the result of your considerations.

ASIA MINOR.

This fertile and beautiful country, in which the Great Apostle of the Gentiles laboured with so much success, and which contained those “seven churches,” to whose history no one can be indifferent, has for centuries groaned under the yoke of the oppressor. Missionary labours have but very partially been extended to it, and our notices of the condition of its inhabitants, and particularly of such of them as are nominal christians, have necessarily been brief and unsatisfactory. The Rev. H. D. Leeves and Mr. Barker, agents of the British and Foreign Bible Society, visited several places on the coast, in June of the last year, from whose communications a foreign journal furnishes us with the following extracts :—

In passing along the shore of Asia, and ascending the beautiful Gulf of Nicomedia, we observed many villages, a considerable number of them Greek, the names and population of which I have noted, with the hope of supplying them, at a future time, with Greek Testaments.

On the second day, we reached *Ismid* ; and were assigned a lodging at the Greek Episcopal Residence. The Priests, and other Greeks of the place, with whom we conversed upon the object of the Bible Society, and to whom we shewed specimens of the Greek Testaments printed in England, were highly pleased at the prospect of obtaining copies, none of which have hitherto reached *Ismid* : and measures are to be taken for supplying them. The number of the Greek families resident at *Ismid*, only amounts to 70 ; but there is a considerable population in the villages around. Of Armenian families there are 400 ;

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and there are many populous villages of that people in the neighbourhood, in one of which, we were told, there were from 1000 to 2000 houses: their Bishop, to whom we had Letters, was absent.

Leaving Ismid, we proceeded on horseback, through Sabundge, Ghaiveh, and Lefke, to *Isnik*. *Isnik*, the ancient Nicæa, rendered famous for having been the seat of the First General Council, stands on the borders of the lake Ascanius, and has its walls and portals still almost entire; but, although the name of Trajan is still seen in an inscription over one of the gateways, the greater part of the structure is evidently of later date. *Isnik* is now a small village within the walls; and the remainder of the space enclosed by them is occupied by fields and gardens. Fifteen Greek families, who speak only Turkish, assemble in an ancient and spacious Church, which still remains to them.

At *Brusa* the Greek Archbishop informed us, that there were about 700 Greek families in the city. He has twelve villages under his jurisdiction; and he calculates the number of families in his Diocese at 2500. At *Brusa*, very few speak Greek; but, in some of the villages, it is still the general language; while, in others, it has been superseded by Turkish. This Archbishop is a friend and fellow-countryman of Hilarion: he knew the Greek Testaments printed by the Society, and had distributed some in *Brusa* and the villages: I am to forward him a few copies; and a Greek Bookseller has desired to have some for sale.—The Armenian Bishop entered readily into our views; and desired, particularly, that copies of the Turkish-Armenian New Testament might be sent from Constantinople: I am to forward 100 copies to him; and he voluntarily offered, when they arrived, to exhort his people, from the pulpit, to purchase and read them: a few copies had found their way hither from Smyrna, and we found one on the Bishop's table: although they are thus acceptable, the same objections are made here, as have been often made elsewhere, that the style is not pure, nor sufficiently intelligible. I was greatly surprised, on visiting the Public School of the Armenians, to find it a spacious room, where 300 children were taught: for this number, there were but two Masters and two Assistants; and I found that the System of Mutual Instruction was practised here, a certain number of the most able Boys being appointed to instruct the rest in classes.

Mr. Leves remarks, generally, of this part of the continent—

The Greeks of the interior of Asia Minor have, with a few exceptions of villages where no Turks reside among them, lost their native language, and adopted the Turkish; while those of the coast have generally retained the use of the Greek. By far the larger part of the population are Turks, who are the chief cultivators of the soil, which, from its fertility, amply repays their labour. Indeed, a finer and more beautiful country there can scarcely be, than this part of ancient Bithynia.

AMERICAN UNITARIAN WRITERS.

The creed of Unitarians, according to a remark of one

of them, consists principally "*in not believing*;" it is well furnished with negatives, but has very little that is positive. It is always an easy matter to raise objections. The man, says Johnson, who cannot build a hovel can demolish a palace. We see men who have no belief in the divinity of a Saviour, no belief in the Atonement which he has made, no belief in the fact that men need such an atonement, and no belief in the regenerating and sanctifying influences of the Holy Spirit, busy in endeavouring to make converts to their own heartless and cheerless system, if indeed we may call that a system, which is made up of conjecture and doubt and disbelief.

These sceptics have our sincere pity, and they would have it if the evils of scepticism were confined to the present life. What a restless being must a sceptic be, according to the following description of him by an old writer. "A skeptic in religion," says he, "is one that hangs in the balance with all sorts of opinions; whereof not one but stirs him, and none sways him. A man guiltier of credulity than he is taken to be; for it is out of his belief of every thing, that he believes nothing.—Each religion scares him from its contrary, none persuades him to itself. He would be wholly a Christian, but that he is something of an Atheist; and wholly an Atheist, but that he is partly a Christian; and a perfect Heretic, but that there are so many to distract him. He finds reason in all opinions, truth in none; indeed the least reason perplexes him, and the best will not satisfy him. He finds doubts and scruples better than resolves them, and is always too hard for himself."

How infinitely superior to such a character, was RICHARD CECIL, a man distinguished for acuteness, but eminent also for unaffected piety. He observes—"I have long adopted an expedient, which I have found of singular service. I have a shelf in my study, for tried authors, and one in my mind, for tried principles and characters.

When an author has stood a thorough examination, and will bear to be taken as a guide, I put him on the shelf!

When I have fully made up my mind on a principle, I put it on the shelf! A hundred subtle objections may be brought against this principle: I may meet with some of them, perhaps: but my principle is on the shelf! Generally, I may be able to recal the reasons which weighed with me to put it there; but, if not, I am not to be sent out to sea again. Time was, when I saw through and detected all the subtleties that could be brought against it. I have past evidence of having been fully convinced: and there on the shelf it shall lie!"

We have made these remarks and quotations for the purpose of introducing to the notice of our readers, the following extract from "*An Exhibition of Unitarianism*," a pamphlet lately published.

CHARACTER OF THE HOLY SPIRIT.

American Unitarian Writers.

There is perhaps no term or phrase of frequent occurrence in the New Testament, with which readers in general are more perplexed, and concerning the meaning of which they feel more doubtful, than that of "holy ghost," or "holy spirit."—*Christ. Dis.* Vol. i. p. 260. *New Series.*

The natural man receiveth not the things of the Spirit of God.—1 Cor. 2: 14.

We endeavoured to show in our last number, that there is no plausible pretence of scriptural evidence for the existence of any being distinct from God the Father, called the Holy Spirit.—*Christ. Dis.* Vol. ii. p. 365. *New Series.*

As to the Spirit or a supposed third person in

the divine nature, they (the scriptures) never mention it as an object of love, confidence, praise, or worship. No prayer, recorded in the bible, is addressed to the Father, Son and Spirit. There is the same evidence that God is one person, as that he is one being; nor do the scriptures anywhere intimate, that he is three in any sense whatever.—*Bailey's Sermons. Sermon 1. p. 11.*

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things; &c. John 14: 26.

Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.—Matt. 26: 19.

Likewise the Spirit also helpeth our infirmities; for we know not what to pray for as we ought: but the Spirit itself maketh intercession for us, with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the MIND OF THE SPIRIT.—Rom. 8: 26, 27.

Few will assert, I believe, that the Bible contains the record of divine worship being offered by inspired men to the Holy Ghost, or that the Holy Spirit is presented by the sacred writers, as the object of our worship. In the revelation of the New-Testament, no duty to the Holy Ghost is enjoined, which men are to perform. We are neither commanded to love or to fear, honor or obey him; nor to exercise towards him any devout affection.—*Bancroft's Sermons. p. 78.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—2 Cor. 13: 14.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Eph. 4: 30.

Quench not the Spirit.—2 Thess. 5: 19.

These terms (Spirit, Spirit of God, Holy Ghost) are all used in the bible, to express the MEANS with which God has been pleased to favour men, to enlighten their minds and improve their dispositions.—*Bancroft's Sermons. p. 87.*

From the review of Scripture which we have taken, we find no proof of the existence of an ETERNAL SPIRIT distinct from God, possessing the attributes of Supreme Divinity and very God.—*Bancroft's Sermons. p. 93.*

How much more shall the blood of Christ who through the ETERNAL SPIRIT offered himself without spot to God, &c.—Heb. 9: 14.

HUMAN DEPRAVITY.

American Unitarian Writers.

Man is by nature, by which is to be understood, as he is born into the world, as he comes from the hands of his Creator, innocent and pure; free from all moral corruption, as well as destitute of all positive holiness; and, until he has, by the exercise of his faculties, actually formed a character either good or bad, an object of divine complacency and favour. He is by nature no more inclined to vice than virtue, and is equally capable, in the ordinary use of his faculties, and with the common assistance afforded him of either.—*Ware's Letters to Trinitarians and Calvinists. p. 20 and 21.*

The imagination of man's heart is evil from his youth.—Gen. 3: 21.

The heart of the sons of men is full of evil, and madness is in their heart while they live.—Eccl. 9: 3.

The heart is deceitful above all things, and desperately wicked.—Jer. 17: 9.

I insist that if we take a fair and full view, we

shall find that wickedness, far from being the prevailing part of the human character, makes but an inconsiderable part of it.—*Ware's Letters. p. 24.*

The heart of the sons of men is FULLY set in them to do evil.—Eccl. 8: 11.

There is accordingly no more propriety in speaking of sinners, as being in a state of nature, than in saying that holy men are in a state of nature. He who follows after holiness and righteousness, as truly follows nature, as he who indulges the sinful affections.—*Ware's Answer to Wood's Reply. p. 45.*

Among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others.—Eph. 2: 3.

The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.—1 Cor. 2: 14.

Those now born into the world in Christian lands, are not in the same sense that these Ephesians were, children of wrath by nature, but as these same Ephesians were after their conversion to Christianity, saved by the grace of God, quickened and raised from the dead, made nigh by the blood of Christ, fellow citizens with the saints, of the household of God. All this language was applied to the Ephesians universally after their conversion, and all of it is as applicable universally now to those who are Christians by birth; as distinguished from those, who are heathen by birth.—*Ware's Letters. p. 47.*

Let every person judge from his own experience, and he would as soon believe that heaven is the favourite home of pollution as that the natural character of man is the abode of nothing but pollution.—*Unit. Mis. 1822. p. 200.*

No man, I am persuaded, was ever led by personal observation and experience to the thought of an original depravity of human nature, &c.—*Ware's Letters. p. 29.*

Behold I was shapen in iniquity, and in sin did my mother conceive me.—Psalm 51: 5.

For I know that in me (that is in my flesh) dwelleth no good thing.—Rom. 7: 18.

We have spoken of sinners as if they were mere sinners, which is the most unfavourable view of the subject that can be taken for our principles; nor is it a fair view; for in fact NO SUCH PERSONS EXIST.—*Chr. Dis. 1822. p. 453.*

No person is without some principles of goodness.—*Unit. Mis. 1821. p. 161.*

There is no fear of God before their eyes.—Romans 3: 18.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was ONLY EVIL continually.—Gen. 6: 5.

But upon analyzing the feelings and affections of sinners, towards God, we shall find that they do not in fact hate him in the strict and philosophical sense of that word. We are aware that the term is often used in scripture to express the state of a sinner with respect to the Deity; but every one knows, that the language of scripture is not philosophical but popular; so that although it is certainly true, that sinners hate God in the sense intended in scripture, it by no means follows, that they hate him in the strict and philosophical sense.—*Christ. Dis. 1822. p. 451.*

We think therefore, that we may assert without fear of contradiction, that it is not in human nature to HATE INFINITE PURITY.—*Chris. Disciple.* 1822. p. 452.

They have seen and HATED both me and my Father.—*John* 15: 24.

HATERS of God.—*Rom.* 1: 30.

All men, as far as their moral nature is concerned, are born as much in the image of God, as Adam was created.—*Unit. Mis.* 1821. p. 157.

By one man's disobedience many were made sinners.—*Rom.* 5: 19.

CHURCH MUSIC.

We copy from the Western Recorder, the following hints on the subject of singing, hoping that those who lead in this part of Divine Worship will profit by them. It is painful when the feelings of those who hear are softened by the "concord of sweet sounds," to be deprived of the privilege of worshipping God with the heart, because the words are not understood.

Articulation. The reason why articulation is so much neglected among our vocalists is, that its real nature has been generally misunderstood.—Such few and simple rules as the following, however, when seconded with appropriate oral examples and drilling exercises, will doubtless suffice for acquiring it.

1st. Since words may be divided into syllables, syllables into letters and letters into vowels and consonants, &c. let the earliest exercises in forming the voice, be confined to protracted vowels, and let these be carefully modified in such a manner as to resemble as nearly as their nature will admit of, the syllable *awe* spoken broadly and deeply in the throat.

2d. When the sound of the vowels is acquired, let the latter be united with some of the simplest consonants and formed into syllables; remembering to articulate the consonants with much greater force than in speaking, and to proportion the strength of these articulations to the distance of the auditor, or otherwise to the difficulty of being heard.

3d. Proceed from the vowels to the diphthongs, and from the simplest consonants to those that are more difficult of utterance, following the received rules of orthography, with the only deviations above specified.

4th. From syllables, proceed to words as they occur in phrases and simple sentences, observing to separate the words from each other by slight momentary pauses.

5th. In every stage of the process, let the instructor or prompter place himself at different distances from the pupil, and point out the defects of manner at the moment of their occurrence, and prescribe the appropriate remedy.

6th. Let the above exercises be repeated at proper intervals, and persevered in, throughout the whole course of instruction; and what at first appears difficult, or laborious, or harsh, or unnatural, will in time become easy, agreeable and familiar.

In proposing the above rules, we do not pretend to have offered any thing which is in reality new—on the contrary, such rules as these form the very essence of that instruction, which has long been considered by well informed musicians, as indis-

pensible to success. Why then is the application of such rules neglected?

LATEST FROM THE AFRICAN COLONY.

Extract of a letter from Lieut. John D. Sloat, to Com. D. Porter, dated U. S. Schr. Grampus, Matanzas, May 29, 1824.

"On the 4th of April, I anchored at Cape Mesurado, and visited the Colony of free people of colour, where I remained eight days, and have the satisfaction to report that I found them comfortably settled, and at peace with all the neighbouring nations. The number of inhabitants is two hundred and thirty-seven, seventy-eight of them capable of bearing arms, who are formed into a company, and muster, for exercise, every Saturday. They all have very good houses, and some of them begin to cultivate gardens. They have also cleared a considerable piece of ground intended for cultivation. They catch in the river a variety of fine fish and plenty of oysters; they have an abundance of fine timber, and the soil is very good; and they all appeared to be quite contented with their situation. They probably enjoy as good health there as they would in any part of the world. Of the last emigrants, (one hundred and five,) all have gone through their seasoning—three young children only have died, and they with complaints incident to every climate and country."

"A CRY FROM MACEDONIA."

A few days since, being in New-Jersey Pines, at Longacoming, I had an opportunity of witnessing the famishing wants of that people. The meeting-house once erected for the pious Brainerd, is now wholly demolished, and the friends of Zion are mourning over its desolation, and crying to other churches, "come over and help us." Even those who are not christians, may be heard soliciting christian instruction. A few days since they were visited by a young man from Princeton Theological Seminary, who, finding them willing to build a house for public worship, indited a subscription paper to the following effect:

"The undersigners, deeply realizing the importance of public worship in Longacoming, for the temporal, as well as spiritual good of this people; and having long waited in vain, with great anxiety, for assistance from those churches, overflowing with wealth and privileges, have at length concluded to come forward ourselves and contribute our mite for so noble and important an object. Being fully confident, that if we cast our bread on the waters, we shall receive it after many days, that the liberal soul shall be made fat, and that the Lord will, if we bring all the tithes into his store house, open to us the windows of Heaven, & pour us out a blessing, until there shall not be room enough to receive it; and realizing the infinite value of an interest in Jesus Christ, in competition with wealth and aggrandizement, we hereby agree and bind ourselves, to pay to the Treasurer of the Trustees, to be chosen on the 31st day of May, the sum prefixed to our names, for the building a christian church, to be devoted, without partiality, to the use of all christian denominations, who believe in the necessity of a change of heart, and a future state of rewards and punishments."

In one day's time, one hundred and sixty dollars were subscribed, and it was thought as much more will be collected. Some of the subscribers were really so destitute, that a benevolent man, on entering the house, would give alms, if solicited. Indeed one family, I was informed, shortly since, had neither a chair or bed in their house, but slept on a blanket, and laid their heads on a board for a pillow. I make this known to the people of Philadelphia, that they may, without hesitating, give assistance for finishing this church, if solicited. I make this known to the clergymen of Philadelphia, that they may influence some pious and devoted missionary of the Lord Jesus, to go and spend a while with this people, who will receive him with open arms. [Christian Gazette.]

THE SIMPLE ANNALS OF THE POOR.

MR. EDITOR,

I was this morning summoned to attend a scene of distress, which was calculated to awaken the strongest sympathy. A little boy had been drowned. He was about 11 years of age, and of much promise for the sweetness of his disposition and the blossomings of piety. He was an orphan, under the care of a relative, but that relative was in the depths of poverty. Once in affluence, a respectable merchant of this city, his uncle had, by misplaced confidence been ruined, and was now in a foreign port seeking for bread. Around his aunt was a numerous family. She mourned the dead, who had been to her as a son, and to whom she had been as a mother. "Last evening," said she, "he returned from the straw room of the Provident Society, and he sat down by me, and told me of some little occurrence, and then of the tickets he had got at the school, and that now he had enough to get him a Bible, and when the director came out who attended to the premiums he should get it. Oh! he was an affectionate dutiful child, he prayed and he loved to recite the Scriptures—he was dear to me as my own. In a few moments he left me, and almost before I had missed him, I heard that he was drowned."

Inquiring of the neighbours, I ascertained that the family was of that class of reputable poor whose claims are so interesting. Often was the whole household without sufficient food—"and the little boy," said my informant, "I am glad he is gone—for he was a good child, and being afflicted with pain in the breast, and delicate, he was less able to bear suffering." He, with three other of the children, had for nearly three months been employed by the Provident Society in plating straw. There they were not only taught in the Scriptures, but they had their dinner given to them. Blessed institution, thought I, as I looked at the corpse, it has kept this poor little boy from suffering, and increased within him that knowledge of the Saviour, which prompted his dying prayer, and led I trust, his soul to heaven.

The Bible he had earned was given to his sister, now a lone orphan. She will doubtless keep it all the days of her life, and may read it to her everlasting benefit.

It was interesting to witness the assemblage of children from the House of Industry, to see them following the remains of their companion to the grave, and standing in tears around, as the Bible

he had earned was opened, and the hope expressed that he had found a better treasure.—Phil. Rev.

CHINESE YOUTH.

The two Chinese youth, William Alum and Henry Martyn Alan, whom we have mentioned as studying at the Mission School in Cornwall are residing in this city during the Academical recess. We have had an opportunity of conversing with them, and witnessing their progress in the acquisition of knowledge. The impression excited, is that of surprise and gratification. While examining their various specimens of original composition in English, viewing their very neat penmanship, and receiving sensible and satisfactory answers to queries, we could not but feel emotions of gratitude to that Providence who had led these benighted youths to a christian land—when we heard them sing in a correct and devotional manner one of Zion's songs, we could not but regret that two or three Chinese only, are learning of Christ and him crucified. Yet who needeth not man's help, can bless the future christian labours of these youths to the good of perishing thousands. A letter has been received from the father of one of these youths, in reply to an account given by his son of his present situation, prospects, &c. This letter exhibits a strong incredulity on the part of the parent. Accustomed to witness the operations of selfishness only on the human heart, he cannot conceive why expense should be incurred and kindness be lavished, and he asks, "*Who will pay the debt?*" May the future multiplicity of similar deeds of benevolence leave on the Pagan heart impressions favourable to the reception of the Gospel of Christ.

Phil. Chris. Gaz.

GREAT REVIVAL.

The Roanoke Baptist Association, agreeably to appointment, held their first session for the present year, at the Arbour meeting house, Halifax county, (Va.) The session commenced on Saturday, May 8th, and having gone through the business of the session in an amicable manner, closed on Monday the 10th. There are in this association 31 churches, twenty ordained, and two licensed preachers: Their next session is to be held at the Union meeting house, Pittsylvania county, Va. to commence on Saturday, 9th. October next.—The precious revival of religion which began in this district about a year ago, we have the most cheering hope, still continues to progress. The gracious influence of the Holy Spirit seems to have reached about half of the churches in this district, and appears to be spreading. The greatest number which have joined themselves to any one church has been 97, and the smallest in any of those churches which have in any degree shared in the revival, is 8 or 9. The total number, received since the commencement of this revival, as nearly as we can ascertain at present, is something upwards of 500. The greater proportion, by far, of these smiling converts are young persons of both sexes, from fourteen to twenty-one years of age. The relation they have given of a gracious work on their souls, (generally speaking) exceeds anything of the kind we have ever witnessed: They have found in Jesus not only a complete

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Salvation in every point suited to their need; but have been taught by the Spirit of truth, that salvation is purely of sovereign grace alone.

The progress of this work, in general, has been solemn, slow, and rational. Anxious souls have continued in the constant and diligent use of means, from three to six months, and sometimes longer, before they found deliverance: yet notwithstanding this solemn progress, we have, in many instances, been visited by extraordinary exertments, and singular exercises.

We beg the liberty of closing our communication with a few remarks: 1st. That the progress of this revival has been hitherto prospered in proportion to the use of such means as were adapted to the condition and capacities of the congregation to which they were addressed. Prayer has been abundantly blessed: We have seen often, that a congregation who were seemingly unaffected by preaching, melted, and dissolved under prayer. Singing the praises of God has been very much prospered; especially, if in the intervals of singing, exhortation and prayer were judiciously used. 2d. Preaching in the plain and pure simplicity of the gospel, never fails to have the most salutary effect, especially if mixed with warm and affecting appeals to the hearts and consciences of the hearers.

We, therefore, ardently pray, that every minister of the gospel of Jesus Christ may be directed by the Holy Spirit of God, to use every laudable means suitably adapted to promote the prosperity of Zion and the increase of our Redeemer's kingdom; "and that the whole earth may be filled with his glory. Amen, and Amen.—*Columbian Star*.

REVIVAL IN GRANVILLE, (MASS.)

To the Editor of the Boston Recorder.

SIR,—The following particulars respecting the revival in Granville East Society, are respectfully forwarded to you for insertion in the Recorder.

J. I. F.

During the years 1822 and 1823, there has been unusual attention to the subject of religion, and a number have been brought into the kingdom of Christ. In this period the Classical School, taught by the Rev. T. M. Cooley, remained unaffected. Arguments and persuasions repeatedly and faithfully urged, had fallen powerless on the minds of the students. Some days previous to the first of January 1824, they requested permission to appoint one of their own number to deliver an oration on that day. Their request was granted, and the orator selected. During the interval allowed him for composing his oration, the Holy Spirit was silently operating on his mind.—Instead therefore of congratulating his associates on the arrival of a new year; or of opening to their view those prospective, but transitory scenes into which the youthful mind delights to enter, he directed their thoughts to those interests, which lie beyond the boundaries of mortal existence and affectionately admonished them to prepare for a future world.

Coming from a source so unexpected and in a manner, which testified, that the subject had taken a firm hold on the mind of the speaker, this address awakened in the hearers deep anxiety.—After the performance closed, all remained silent and motionless, and all seemed to feel, that the

destinies of eternity depended on the decisions of that evening.

It was soon evident that the Holy Spirit had begun a work of salvation. A number were soon brought to see their guilt and their danger—and apparently to embrace him, who "taketh away the sin of the world." From the school the revival spread into various parts of the society. A thorough conviction of guilt, and of the impossibility of justification on the grounds of the law, attended in some instances with an awful sense of danger, have ordinarily preceded those feelings of confidence and submission, which gave birth to hope.

About forty have already expressed a hope and give evidence of having been turned from the error of their ways to the wisdom of the just. The revival has also extended to the West Society, and about sixteen are regarded as hopeful subjects of the work.

Prayer Meetings.—It has become a common complaint, that meetings for prayer are less interesting than we might reasonably expect them to be. This complaint is often founded on the effects of a want of due preparation on the part of the complainers themselves. In religious meetings of all kinds, there is too much dependence on those who officiate. Persons attend these meetings, expecting to be instructed and cheered, without previously taking any pains to prepare their minds by meditation and prayer, to receive benefit from the services. Disappointment, therefore, is a frequent result; and it is generally charged on the persons who officiate; most unjustly, certainly, because the eloquence and fervour of Paul could not always arrest the attention of minds pre-occupied by worldly thoughts, much less make an impression on hearts dead in trespasses and sins.—*Star*.

RECIPE.

A RECIPE for the best method of driving away a faithful minister who has given no just cause of complaint.—Extracted from the Panoplist.

"Begin the quarrel with great boldness and great violence; set afloat a multitude of stories, no matter how false, or absurd, or how easily disproved. If they should be in fact disproved, be careful to repeat them, and keep them moving briskly, and make a handsome addition to them. Assume the fact, that the very existence of such a state of things proves that the minister's usefulness is gone. Profess a strong regard for the peace of the parish, and at the same time, inflame the passions of anger, malice and envy, by every species of falsehood, and every vulgar artifice, which ingenuity can devise. Seek occasion to converse with your minister on the parish difficulties, and a moderate share of cunning will enable you to accuse him openly and publicly of falsehood. By this time a great number of persons, scattered through the vicinity will begin to say, the man must have been imprudent; he must have given some occasion, or these stories could not exist. His usefulness is gone; and the sooner he leaves his people the better."

N. B. Through the whole business great care must be taken to keep, against the proper hour, the corps in reserve. The body must be composed of men, who seem to take no part, or at least no side in the quarrel, till through their influence numbers who are friendly to the minister must be won over, for the sake of peace, to join the enemy and swell his ranks, till the fast friends are alarmed, and are brought, *nolens et volens*, to give up their beloved pastor. So Pilate, at the very juncture when he lent his authority to the murderers of the Lord Jesus, took water and washed his hands. But was there a man, not even Judas excepted, among all those on whom the sun for three hours would not shine, more despicable; or, if he had a conscience, more unhappy?

POETRY.

FROM KNIGHT'S QUARTERLY MAGAZINE.

A SONG OF THE HUGUENOTS.

MONCONTOUR.

Oh, weep for Moncontour! Oh, weep for the hour,
When the children of darkness and evil had power;
When the horsemen of Valois triumphantly trod
On the bosoms that bled for their rights and their God.

Oh, weep for Moncontour! Oh, weep for the slain,
Who for faith and for freedom lay slaughter'd in vain;
Oh, weep for the living, who linger to bear
The renegade's shame, or the exile's despair.

One look, one last look, to the cots and the towers,
To the rows of our vines, and the beds of our flowers;
To the church where the bones of our father's decay'd,
Where we fondly had deemed that our own should be laid.

Alas! we must leave thee, dear desolate home,
To the spearmen of Uri, the shavelings of Rome,
To the serpent of Florence, the vulture of Spain,
To the Pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,
To the song of thy youth, and the dance of thy maids,
To the breath of thy gardens, the hum of thy bees,
And the long waving line of the blue Pyrenees.

Farewell, and for ever! The priest and the slave
May rule in the halls of the free and the brave;
Our hearths we abandon—our land we resign;—
But, Father, we kneel to no altar but thine!

A CHRISTIAN'S NECESSARY GUIDES.

"A Christian, in all his ways, must have three guides: truth, charity, wisdom. Truth to go before him: charity and wisdom on either hand. If any of the three be absent, he walks amiss. I have seen some do hurt by following a truth uncharitably. And others, while they would save up an error with love, have failed in their wisdom, and offended against justice. A charitable untruth, and an uncharitable truth, and an unwise managing of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way."

BISHOP HALL.

HEATHEN CRUELITIES.

At a Meeting of the Church Missionary Society at Gloucester, (England,) much interest was excited by the relation, given by Leonard Strong, Esq. an Officer of the Navy, of facts which he himself had witnessed in different parts of India. He had seen infants, in considerable numbers, thrown by their own mothers into the Ganges, and the alligators contending for them as their prey. He had witnessed also a Fakeer, or devotee, who, for upward of 40 years, had suspended a flower-pot from his hand, which was become withered and lifeless. Being admitted, on that occasion, into the interior of the temple, near which the Fakeer sat, he had seen the images of wood and stone, the altar and incense, and other appendages of Heathen Idolatry, all of which the conducting Priest appeared to treat with great contempt; and, on being asked why they countenanced the Fakeer in his delusion, replied, that without some visible proof of the faith reposed in them, they should not be able to retain their predominance over the minds of the people; point-

ing, at the same time, to a little boy, eight years old, whom they meant to prepare, by working upon his fears and his hopes, to succeed the Fakeer alluded to, in the event of his death. At Trincomalee, in Ceylon, he witnessed a solemn procession of Cingalese Gods, on occasion of one of their festivals; and the cruelties inflicted on two of the lower class of natives, who had lost caste, in consequence of some trivial transgression: and he drew a just and affecting contrast between the condition of these infatuated outcasts, and that of those to whom the Gospel has revealed the only true atonement for sin, made by the Son of God upon the Cross.

DISTRIBUTION OF TRACTS.

More than sixty persons, of various denominations, are now engaged every Lord's day, in the distribution of religious tracts in different parts of the town, (Macclesfield, Ireland,) and very beneficial effects have already resulted from their circulation. Many receive the tracts with eagerness and cordiality, and have been found deeply affected in reading them, who were at first indifferent as to their reception. In many houses, which, when first visited, presented scenes of the utmost disorder and confusion; a pleasing change has been observed, in the cleanliness, and moral habits of their inmates. Some who were unaccustomed to attend divine worship have been induced to frequent the house of God; and are enquiring the way of salvation; and others have sent their children for instruction to Sabbath Schools. Several (among them an old man 88 years of age) acknowledged, they had been led to discover themselves as sinners in the sight of God, from the tracts put into their hands. A young person of immoral habits has been led to forsake the evil of her ways. A man who served in the army more than twenty years, having received the tracts, regretted his inability to read them, and has become a scholar in the Adult Class of a Sunday School. A tract was left at the house of a man who was found wasting under a consumption, but who appeared earnestly desirous of the pardon of his sins; he was frequently visited and exhorted to flee for refuge to the hope set before him. When his hour of departure drew nigh, he said, "I have done so, and God came to me: I then felt happier than I can describe, and still feel so, and am not afraid to die." Shortly after his spirit took its flight to the eternal world.

The Mote and Beam.—That which charity teaches us to call but a mote in our brother's eye, true repentance and godly sorrow will teach us to call a beam in our own.—MATT. HENRY.

Human Nature.—The nature of man, if it be not sanctified, is the worst nature in the world next to that of devils.—IBID.

The Spiritual Man.—Faith is the soul, prayer is the body,—both together make a complete man for our service.—IBID.

Discontent.—We must not think so much of our wants, as our havings.—IBID.

Fear and Presumption.—Men fear being hanged for that which they do not fear being damned for.—IBID.

Death.—Sleep is a short death, and death a long sleep.—IBID.

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